BERKELEY, CALIFORNIA

# The American Friend

Old Series
Vol. XXXVII. No. 39

SEPTEMBER 25, 1930

New Series
Vol. XVIII. No. 39

## Thinking for the Kingdom

RAYNER W. KELSEY

---

## The Passion Play

W. S. HADLEY

---

## Has America Blundered?

B. F. WHITSON

---

## With Lords and Ladies

THE EDITOR

---

## Africa's Question

H. W. PEET

Pacific School of Religion
Berkeley, Calif.

# ON THE HORIZON OF THE CHRISTIAN CHURCH

## CONSTRUCTIVENESS IN WORK FOR CHILDREN

Conditions in our daily life are constantly changing, new opportunities, new temptations constantly present themselves. How shall we groom our children physically, mentally, and morally to meet them? It is time to take stock of our national life and see what it means for our children, to examine the work which is being done for children, and to see what fields in "child health and protection," remain neglected and that is what President Hoover's White House Conference on Child Health and Protection means. For more than a year now, a thousand experts in various fields of child health and welfare have been studying conditions as they exist in this country. In November the Conference will meet in Washington to present the findings of the hundred and forty-one committees. We shall, no doubt, be shocked at some of the conditions which still exist in certain parts of our country, and we shall be immensely proud of some of the other facts which will be brought to light—but to all who are interested in children the Conference must be an inspiring sight, for its keynote is constructiveness.

## PROHIBITION WILL STAY IN CONSTITUTION

"The American people have never put anything into the Federal Constitution in haste and have never taken anything out after they have once put it in," declared Clinton N. Howard, Chairman of the National United Committee for law enforcement, in an address on the Eighteenth Amendment at the national reform conference held at Winona Lake, Indiana. The assault upon National Prohibition by the liquor forces was rousing a wide-spread, militant support of the Eighteenth Amendment on the part of citizens of all parties and denominations throughout the East. "The Anti-Prohibition forces say that they do not want the saloon back. They never did anything to get rid of it. They fought every effort of the people to civilize and control it. Their proposition is the simplest of ideas. What they want back is drink. They want back the liquor traffic. They want to restore and to legalize manufacture, transportation, and sale. They want government control of the liquor traffic, a policy which has always meant, wherever in operation, liquor control of the government. That is what the forces of law and order and loyalty to our Constitution face today. I believe this challenge will be promptly accepted and fought to a finish." But, he said further, "If the American people break the tradition of one hundred and fifty years and take from the Constitution any provision it has itself inscribed therein, the last two Amendments to go will be the Thirteenth Amendment that abolished slavery, and the Eighteenth Amendment that abolished the saloon."

## ECONOMIC DEPRESSION IN JAPAN DEEPENS

During the past few days and weeks, writes Hugh Borton, events have occurred especially in Tokyo which make me feel that Japan is facing permanent economic depression. As I write, Labor is disturbed in the big capital city. A strike has just finished among nearly 11,000 workers for the city transit company. The demands of the workers have been refused, so they must expect a 10% reduction in their annual bonus. In another part of the city the workers of a spinning mill are striking in opposition to a proposed 25% reduction of wages, when their salary is only $25 a month, and dividends are being paid of over 35%. In other cities of Japan transit men have struck. Also other mills are threatened with strikes. The strike of the City Transit Company comes as a direct result of the city to reduce its annual working budget. On many Tokyo street-cars, three men are employed, the smaller one having only two. Instead of automatic electric switches a crossings, common in American cities, a man is employed t switch the cars. At these same crossings, standing beside th policeman, one sees a uniformed man with a red and gree flag. His task is to regulate trolley traffic. Not that the po liceman cannot regulate all the traffic, but work must be foun for flagmen. Also a superfluous number of men are employe at the car-barns. In reducing its budget, the city has decide to reduce the number of workers. But this strike and it causes gives an excellent example of the real situation in Japa today. The population is increasing at a rate of a half mil lion yearly. Western mechanical methods are being importe and adopted, so that labor is becoming more and more useless Investors find their stocks falling. Laborers find their wage being cut. Silk exporters, the great merchants, through whon Japan receives money to buy imported food are attempting t stop the sudden fall in the price of silk. A comparison o receipts for silk for the current year and last year shows drop of $12,500,000 income. I read recently that the Directo of the Labor Department of the Government says "The eco nomic and industrial depression shows no sign of abating, an elimination of workers and reduction of wages are resulting."

## NEGROES STILL LOYAL NOTWITHSTANDING

Despite subtle propaganda, the recruits to Communism so far made among the darker race in America have been bu few and far between. The late John Reid, who died an exile in Russia a year or two ago, made determined effort to convert the Negroes of the South to the Cause of Communism, but gave it up as a bad job, because of some fundamental loyalty to American institutions that made it almost hopeless to convert the black workers to Communism. How long this immunity to the spread of strange doctrines of this sort will last it is hard to say. But it should inspire the Americans who love their country and wish to preserve its institutions to practice and inculcate the principles of fair play in dealing with the Negro on an economic and political basis. They should decide whether it is better to close the door of opportunity to his economic advancement and drive him to listen to preaching of strange theories which promise to give him the opportunity lacking, or to open the doors of honest employment to him in every line of labor for which he can qualify.—*New York Age.* This present-day comment on the Negro's loyalty to American institutions recalls that story of other days so graphically told by Henry W. Grady in one of his great addresses:

"History has no parallel to the faith kept by the Negro in the South during the war. Often five hundred Negroes to a single white man, and yet through these dusky throngs the women and children walked in safety, and the unprotected homes rested in peace. Unmarshaled, the black battalions moved patiently to the fields in the morning to feed the armies their idleness would have starved, and at night gathered anxiously at the big house to 'hear the news from marster,' though conscious that his victory made their chains enduring. Everywhere humble and kindly; bodyguard of the helpless; the rough companion of the little ones; the observant friend; the silent sentry in his lowly cabin; the shrewd counselor; and when the dead came home, a mourner at the open grave. A thousand torches would have disbanded every Southern army, but not one was lighted. When the master going to a war in which slavery was involved said to his slave, 'I leave my home and loved ones in your charge,' the tenderness between man and master stood disclosed. And when the slave held that charge sacred through storm and temptation, he gave new meaning to faith and loyalty. I rejoice that when freedom came to him after years of waiting, it was all the sweeter because the black hands from which the shackles fell were stainless of a single crime against the helpless ones confided to his care."

# THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXVII. No. 39. | SEPTEMBER 25, 1930 | New Series Vol. XVIII. No. 39.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

# Thinking for the Kingdom

THEREFORE, girding up the loins of your *mind* is the admonition of Peter 1:13 prefacing a list of Christian virtues to be sought after. At the end of the exhortation is the epilogue, "not fashioning yourselves after your former desires in the time of your *ignorance*." Thus the author proposes mental activity as a way to Christian virtue, and refers to ignorance as a cause of sin and failure. The passage suggests an idea worthy of present emphasis: that careful thinking is a duty of Christian citizenship.

There is a vast difference between a thoughtless and a thoughtful citizen. It is bad enough to be careless, but it is worse to be thoughtless. After due thought we may not care about certain matters. Without due thought we do not even know whether we ought to care. Samuel Johnson stood once in the presence of a great multitude of people and seemed very sad. A friend asked what troubled him. He said that Xerxes had once wept while looking at his army because he realized that no soldier in the army would be alive after one hundred years. Samuel Johnson himself, however, was ready to weep because he believed that hardly one of the great gay multitude before his eyes was capable of serious thinking. Over against this thought of the unthinking multitude stands Emerson's statement: "Beware when the great God lets loose a thinker on this planet!"

In the old monarchical and aristocratic governments thinking citizens were not so much needed. Those at the head of the government did all of the political thinking that counted. If they thought straight and acted according to their light, things went well. I had an old Professor who used to say that an enlightened despotism was the best government ever invented, if only you could guarantee that the despot's son would be enlightened also.

In modern democratic governments we must have citizens who think. If the voters do not think they are not likely to choose leaders who think. Hence the only safeguard for a government like that of the United States is education. The public school is the cornerstone of our political edifice. If our government is to improve, every generation of citizens must be better educated than the former generation.

The problem of propaganda illustrated the need for an educated citizenship. I had occasion recently to read several articles by prominent writers on the problem of propaganda. All were agreed that there is no way to prevent it. We cannot prohibit the speaking and writing of things that are exaggerated and untrue without infringing upon the freedom of speech and of the press. The only specific for the disease is education. If our public school system develops as rapidly in the next century as it has done in the past century, we may be able to meet the situation. We may thus raise up a generation of citizens who are not gullible enough to believe everything they hear from the platform or see in print.

A recent writer has pointed out that the news columns of our newspapers are the greatest channels for propaganda. Few people read the editorial pages. Those who do read them are somewhat on their guard against the bias of editorial policy. But when news is sifted or garbled to make propaganda, the case is serious. Most readers of news items are not on their guard. Probably we can all remember instances in which the headlines of newspaper articles have not truly reflected the contents of the articles. At other times news is deliberately suppressed. Indeed a favorite method of propaganda is to tell the truth, and nothing but the truth—but not the whole truth.

Professor Gilbert Murray, of England, has recently written a book entitled, "The Ordeal of this Generation." According to this great writer, our present ordeal is to understand the changes—political, social, and intellectual—that have taken place in the last fifty years. Can we think our way through the problem? On our thinking depends our fate. We cannot hope to muddle through another World War. We must devise some method of international cooperation. Can we muster enough brain power to solve the problem?

Careful thinking is needful in connection with all the reform movements of our rapidly changing civilization. It is perfectly easy to recognize the great reforms and the outstanding reformers of the past. Deeper thinking is required to recognize the true reforms of the present. Nothing is easier in every age than for people to miss the reforms of their own time. In 1845 a great political leader of the United States sought the nomination to the presidency on a platform of reform. In enumerating his proposed reforms, he missed the greatest reform of his age. Indeed he threw himself into active opposition to it—the movement for the abolition of slavery. About the same time in England, one of the greatest reform leaders of that country was in open opposition to what has turned out to be one of the greatest reforms of all. Such illustrations from history could be multiplied many times.

In recent years many Christian people have come to a fuller appreciation of the social implications of

the message of Jesus. They have come to feel that all great questions affecting the well-being of human kind are matters for Christian concern. Peace, temperance, and problems of the social order are obvious illustrations. Yet does not the Christian owe intelligent study and serious thought to farm relief, the tariff, and all phases of international relations? These issues involve basic Christian principles. Some adult classes in Bible Schools are already devoting part of their time to the study and discussion of such problems.

A vast amount of careful, Christian thinking, writing, and speaking is needed to offset the torrent of propaganda now being loosed by the metropolitan press against prohibition. Take, for example, the present effort to make it appear that President Hoover is weakening on the prohibition issue, the garbling of Chairman Wickersham's recent pronouncement, and the daily misrepresentation of news items by false headlines. The main hope, almost the only hope for confuting such propaganda, is in the careful, unbefogged thinking of consecrated Christian citizens.

Friends have a not unworthy record in their championship of great reforms. May the present generation keep the record clear and high. Wherefore, girding up the loins of our minds, let us apply ourselves in the field of Christian citizenship to interests of the Kingdom.

RAYNER W. KELSEY.

# Has America Blundered?

BY B. F. WHITSON

A CAREFUL study of the present situation in the United States with reference to the Eighteenth Amendment must involve the conclusion that the adoption of the Amendment was a mistake, or that the plan of suppressing the evils of intemperance by this method has not been fully tested. It is true that the headlines in the daily papers are not a true index of public opinion. It is true also that not every law on the statute books is popular with the mass of the people. On the contrary it has been customary for the people, in a representative form of government like ours, to accept the mandates of their chosen legislators and organize their lives accordingly. But the outstanding fact at the present time is a remarkable unanimity of opinion as to conditions being unsatisfactory, at least less satisfactory than had been anticipated.

The difficulty arises, apparently, from the fact that, whereas we had expected vast changes for the better in social customs of long standing, we find that human nature remains very much as it was ten years ago, and that conditions have not on the whole altered a very great deal.

Admitting that the Prohibitionists sold their proposition honestly and that they got the signature of the Government to the deed of sale, the question may be raised, nevertheless, whether it was a desirable purchase. Did the people blunder? Some citizens of outstanding ability, whose judgment, as a rule, is entitled to respect, believe sincerely that America blundered. Other citizens of coresponding integrity and ability hold a different view. The fact that so much manufacture, sale and use of intoxicating liquors continue, with all the evils inseparable therefrom, is due for the most part, according to their judgment, to the very stubborn resistance on the part of many who occupy positions of advantage in business and in society, and who use their influence and their means to foster discontent and misunderstanding regarding the purpose of the law, thus making enforcement more difficult, and delaying the success of the undertaking.

A careful study of the testimony presented recently before the Judiciary Committee in the House of Representatives reveals an interesting array of opposing opinions, but substantial agreement as to the lack of sufficient public sentiment in support of the law, in many districts, to make concurrent action between local and federal police as successful as it might be. It is noticeable that to a large extent those who oppose the law have never made any conspicuous endeavor to aid in its enforcement, and that their own personal habits have been inconvenienced by the existence of the law. The testimony reveals also a surprising agreement as to the main objective desired, namely, release for society from the evils incident to the use of intoxicating drink. Even those opposed most to prohibition assert, as their major objection to the present policy of the government, that it fails to prevent the use of such drinks and affords no relief from the abuses associated therewith. These objectors to prohibition declare also that they are opposed to the return of the licensed saloon.

The controversy, therefore, may be said to revolve about a policy rather than a purpose; those opposing the Government claiming that prohibition is a hindrance rather than a help; that temperance based on self-control without legal restraint would be a better policy; that to attain such control the privilege of purchasing intoxicating liquor must not be denied or hampered seriously; that instead of the commercial, licensed saloon there should be government agencies for the manufacture and sale of such drinks without financial profit.

There is much for argument here, but as one of the many organizations that for more than fifty years have struggled for release from the social liability of the liquor traffic, we submit our findings in the case, and appeal to the ordinary common sense of our fellow citizens as to whether or not we are right.

*First*—The use of intoxicating liquors endangers the physical, mental and moral welfare of the individual.

*Second*—The use of such liquor, and of all other habitforming drugs, is a menace to society, especially in this age of speed and nerve strain.

*Third*— The abandonment of this ancient custom of self-indulgence would result in no injury to society. On the contrary society is noticeably the gainer in direct ratio to the cessation of the custom.

*Fourth*—The evil effects resulting from the custom are as general as the custom, and are everywhere legislated against in greater or less degree. As a public evil, the drinking of intoxicating liquor has never yielded to governmental restraint of any kind without resort to every conceivable device for defeating the purpose of the law.

*Fifth*—In the struggle for the supremacy of ordered government as opposed to lawlessness, society has no escape from conflict with this enemy of government and menace to individual welfare.

*Sixth*—To be most effective, legislation must be co-extensive with the evil to be overcome. America can not suffer debauchery in spots and not suffer as a whole. Furthermore, legislation must be supported by enlightened public sentiment.

ut to contend that no law should be enacted, nor any allowed o remain on the statute books that can not be satisfactorily nforced, is absurd.

*Seventh*—The right of the people through legitimate hannels of legislation to prohibit the liquor traffic, or any ther traffic that is a menace to public health and public norals, is not inconsistent with American ideals, but has been ustained repeatedly by the Supreme Court and under various ections of the Constitution.

*Eighth*—To give legal sanction to the manufacture, transortation and sale of intoxicating drinks for beverage purposes would be to sanction a social liability and to engage in or anction by law injury of the public health and the corruptng of public morals. To make the liquor business an instrument of national policy would be corrupting not only to the overnment but to the people themselves.

*Ninth*—The cry for referendums as a means of nullifying aws or circumventing them is un-American and dangerous o the public welfare. Irrespective of the way public sentiment may align itself in such referendums, the psychological ffect is to create the impression that ours is not a form of epresentative government but a popular democracy, and as uch, subject to mass psychology and precipitous action, such as invites confusion and anarchy.

*Tenth*—The real issue is liquor and the lawlessness incurred by those who use it. It is the same issue exactly that ed to the license system, the dispensary system, local option, state prohibition and finally national prohibition.

*Eleventh*—Our people did not blunder in adopting the 18th Amendment as a step toward emancipation from the national drink habit.

*Twelfth*—The next step is systematic education, by public as well as by private initiative, regarding the menace of drink and of the traffic in drink. Under legal requirement we have scientific temperance instruction as to the evil effects of alcoholic liquors on the human body. We must add to this a measure of instruction in sociology and economics, in order that our people may come to realize that we have not only a habit but a commercial enterprise to overcome.

Friends Temperance Association (Philadelphia Yearly Meeting) can not believe that the instinct of mankind which has led the movement for human emancipation through the centuries in this as in other efforts for human betterment has blundered here in America, nor that the labor of generations of as fine men and women (especially of women) as this or any other country ever produced, is to be discarded. Our country is moving forward, not backward. What disturbs us is "the travail of the ages," as "Truth's yet mightier man child" comes to birth. This latest offspring will be the voluntary abandonment of the drinking custom by all who would serve the public good.

Philadelphia, Pa.

## For Assurance in Trial

O GOD, Who giveth power to the faint and Who, to them that have no might, increaseth strength, Thou knowest the way that I take. Grant me the assurance that when I shall pass through the waters Thou wilt be with me, and through the rivers, they shall not overflow me. O Eternal God, be Thou my refuge, and may I feel that underneath are thy Everlasting Arms. "If this cup may not pass from me except I drink it, Thy will be done." Let my faith in Thee be so firm that I shall not falter. May my attitude and conduct during the hour of my trial be such as to glorify Thee, whose I am and whom I serve. And when in the fiery furnace of affliction I shall have been tried, enable me to come forth as gold. Do for me what Thou canst, do with me what Thou wilt. O Thou who wast with the saints of old and with all who trusted in Thee and were not confounded, be with me to strengthen and uphold. Father, into Thy hand I commit myself, body and soul. I would do no less; I can do no more.

"In life, in death, O Lord, abide with me." Amen.

GLENN WELMER DOUGLASS.

Woronoco, Massachusetts.

# Hobnobbing with Lords and Ladies

## Enjoying an Evening with Viscount and Lady Astor

TRAVEL light! One suitcase and a small bag for luggage. Formal dress unnecessary. These were the admonitions and instructions which had been dinned in upon us before sailing for Europe. Most of us took them seriously and acted accordingly. There was one glaring exception. One genial and reverend gentleman allowed his wife to pick his traveling wardrobe and he came equipped with tuxedo, full dress and frock coat! He certainly made the rest of us look on state occasions like ugly ducklings.

Everyone travelling with the Eddy Party has one notable state occasion in mind in anticipation — the reception given by Lord and Lady Astor. We were told, however, that it would be an afternoon affair and that the Astors understood that we were "travelling light," etc., etc. It proved, on the other hand, to be an evening function at which members of the Interparliamentary Union, then in session in London, and English social and political lights were present in large numbers. Imagine the Eddyites, arrayed in everything but tan shoes and colored collars, amid such social splendor. Right here may we digress to pay tribute to a good sport. "Charlie" Taft had a "tux" along with him and on being asked why he didn't wear it at the reception replied that since the other fellows were going "informal," he thought it would make it a little easier for him to go that way too. His stock of popularity, already high, shot on upward several degrees. Close association in a travelling party for two or three months certainly affords one's associates a fine opportunity to take his measure. And there's a good human interest story to be found in that remark—but we started out to speak of lords and ladies in this article.

This year's reception was given in the Astor's city house in St. James Square. The Methodist Sociologist, the Anglican Bishop and daughter, the Jewish Rabbi and the Quaker Editor journeyed thereto together in a taxi, suggestive not only of the cosmopolitan nature of our Party but also of the inclusiveness of the Astor's social register. Everyone admits that these distinctive and estimable people hold a unique position in English social and political life. People who will not or do not meet elsewhere, find themselves on a common footing, whether they like it or not, at the Astor functions. We could easily devote this whole article to Lord and Lady Astor, but must confine ourselves to a few paragraphs.

There is no person in the world like Lady Nancy Astor, formerly one of the Langhorne sisters of Virginia. She is always doing the unexpected thing which becomes in her case, paradoxically, the

expected, because it is unexpected! And she is just as paradoxical as that last sentence. Jimmy Mallon characterized her enthusiastically as a woman of marvellous freshness, endless audacity, of delicious and never failing human quality who fairly "screams her way through life." There is a popular story to the effect that on one occasion before the King entered at a royal reception Lady Astor absentmindedly sat down on the throne! There is internal evidence that the story is apocryphal—for if she did so sit it was not absentmindedly. To illustrate the kind of thing she can get away with: One day she said to a pudgy lord, "The Laborites don't think much of you, do they. They told me that pigs wouldn't eat with you, but I stood up for you—I said they would!"

To estimate this noble lady from such stories of daring vivacity, however, is to mistake her very largely. She has wonderful ability, which she devotes to good causes. She is untiring in good works and how her boundless energy holds out is a marvel to those who follow her colorful career. Both she and Lord Astor have stood for certain convictions in a way that has required a high order of courage and that has involved no little sacrifice. For example, their unequivocal stand on the liquor question. No one can appreciate this who does not know the strangle hold the liquor interests have in England and particularly upon the Conservative Party, of which the Astors are members. We were told on different occasions that the only thing that has kept so able and respected a man as Viscount Astor out of the Cabinet, when the Conservatives have been in power, has been his stand for Prohibition.

As we beheld our hostess standing to receive her guests, the word "charming" was given fresh content. Eschewing state dress, (Perhaps she knew of our sartorial plight and was vying with Charles Taft in sportmanship) she wore a comparatively simple gown of pale blue. If she needed anything to make her appearance regal she found it in the jewelled tiara, elegant in its simplicity, which rested lightly on her beautiful hair. As we came along in the reception line, Mr. Eddy introduced the Editor as another Quaker, there being four or five Friends in the Party. We assured her that we were not all Quakers. "Oh, we need more of them," she replied, "and the trouble is that they are not increasing."

### LORD ASTOR, A MAN'S MAN

We knew we liked Lady Astor but we were not prepared to be so promptly and completely captivated by Viscount Astor. He is inclined to be quiet and retiring, while his brilliant wife scintillates, but if anyone imagines it as being a mere case of Lady Astor's husband, he is miles from the facts. As already suggested, he has character and conviction and capacity. In addition he is thoroughly likable. Manifestly sociable and democratic, his very continuance shows him to be good and true blue through and through. English Friends who are interested in temperance reform speak enthusiastically of his fine qualities from personal association with him. He is younger in appearance than we had expected to find him and has almost a boyish look for one of his middle years.

It happened that on the very day of the evening on which our reception occurred, Lord Astor made and defended a motion in the House of Lords, "That in view of the attainment of women to full enfranchisement, to membership of the House of Commons, to Cabinet and Ministerial rank in his Majesty's Government and in view of the Sex Disqualificaiton (Removal) Act, 1919, this House would welcome a measure admitting them to the House on the same terms as men." He said that the whole tendency of legislation in the country for a long time had been in favour of removing the bar of sex as far as the holding of public office was concerned. There was an increasing number of women in the House of Commons—both the Unionist and the Labour parties had had lady ministers—and at the present moment there was a lady Cabinet minister. When he had raised this question before, some noble lords had objected that a woman's point of view was different from a man's. It was for that very reason that he was in favour of the proposal he made. Parliament had recognized increasingly that they should remove the bar of sex from the holding of public office, and by doing so they would bring themselves into line with the whole trend of modern opinion.

It is peculiarly fitting for Lord Astor to take the leadership on this issue, his wife having been the first woman to occupy a seat in the Imperial Parliament. He is evidently gaining ground in championing this cause, for on this occasion his motion was defeated by a majority of four votes only. We cite this question as another example of his liberial-minded tendencies. It may naturally be asked why the Astors whose home is open to social reformers generally remain in the Conservative Party. Their own answer is that they feel they can do more good by remaining with the Tories. There is certainly plenty of need!

But to return to the reception, which proved to be a veritable international field meet. We have referred to the meeting of the Interparliamentary Union. It was attended by representatives of countries having representative government, or pretending to have, from pretty much all over the world. In addition to members from the larger and better known nations, including numerous United States Senators and Congressmen, there were representatives from the Balkan countries from Turkey and from parts in the Orient. One of the most pleasing and polished gentlemen we met was a dark-skinned member of the Javanese Parliament—and we blush to confess we didn't even remember that Java had a Parliament. Furthermore he spoke English. What a babel of tongues there was! One never knew what language he was bumping into. The most isolated and lonely looking figure was a grizzled old Turk who had apparently not yielded to all the reforms of Mustapha Kemal. Wrapped in ancient costume, he sat silent and sombre, doubtless longing for the seclusion of the harem he had probably left behind him so recently. But it was embarrassingly difficult to tell who was who. In the refreshment room, one of our Party asked a colored man to get him some food and learned he was addressing a plenipotentiary of something or other from Liberia!

Introductions were necessarily informal. We shook hands with an unaffected, wholesome looking girl of perhaps eighteen years—the daughter of our host and hostess. Again the writer found himself talking with a young lady who proved to be Lady Astor's secretary. "I think we should have our names pinned on us for convenience in getting acquainted," exclaimed a piquant titian-haired girl who introduced herself as Ellen Wilkinson, well known Labor member of the House of Commons. "And we don't know who you are," we remarked to a lady close by. "Oh, I'm Mrs. Henderson," (wife of the Secretary for Foreign Affairs) she replied smilingly, and so it went.

### SIR JOHN SPRINGS A SURPRISE

Three or four of us Americans were standing together early in the evening, when a fine looking courtly man stepped up and inquired our names and where we were from. "And we would like to know who is speaking to us," we said in turn. "Simon is my name," was the reply. Sir John Simon, chairman of the Simon Commission on India, whose report everybody was reading and which we had heard discussed almost daily, both before and after reaching London! Sir John and no other—and a more gracious, kindly man we have never met. Yet Professor Laski, who says he is the ablest lawyer of his time, without a rival in the present generation, says that in the political field he does not invite loyalty "because his aloofness repels the affection upon which loyalty depends." Maybe so, but in his cordial approach to us unwedding-garmented Americans, aloofness was the very last thing suggested.

And then we got the surprise of the ning. On learning that we were from iana, his eyes twinkled and he looked rifle reminiscent as he remarked that had long ago enjoyed an Indiana book ich we had perhaps never read. It s "The Hoosier Schoolmaster," the me of whose author we had visted at ray, Indiana, two or three summers o. Sir John said the book had been eatly enjoyed by his mother and he, , had read it eagerly. And then, as if prove his acquaintance with the story, quoted to us there in the Astor draw-g-room the text of the well remembered mon—"The ox knoweth his owner, d the ass his master's crib-bah!" Here s the distinguished Chairman of the mon Commission, the man who de-ned to become Lord Chancellor, the preme judicial officer in Great Britain, citing from "The Hoosier School-aster" to a Hoosier in London.

### G. B. S. TAKES THE SPOTLIGHT

Lady Astor said that there are two rsons in England, either one of whom ill always prove a drawing card at ny function—the Prince of Wales and eorge Bernard Shaw. The latter was among those present" on the evening question. In fact he was very much resent, occupying the center of the age. We use the term stage advisedly, or wherever G. B. S. is, there is the tage. He not only thinks and writes ramatically—he senses the drama about im and acts dramatically. All evening ng he was the center of admirers, most f whom he had never seen before. Yet e talked eagerly and incessantly to the ontinually changing group about him, eeming never to pause for a topic or a vord. He presents a striking figure, tall nd erect with bushy, snow-white hair nd whiskers and a complexion as clear nd pink as a babe's.

We have seen two oddly contrasting ntellectual celebrities this summer—Shaw and Einstein. Shaw just naturally gravitates toward the limelight. He is a social lion and thrives and expands on being lionized. It is his life. The great Einstein, on the other hand, will run from a crowd like the devil from holy water. He is the most timid man we ever saw. It requires clever stratagem indeed to coax him into ever so small a group in which there are three or four strangers, and even then, he is likely to take fright and run any moment.

### MEETING A LORD UNAWARES

Perhaps we have said enough concerning the Astor reception, which was an interesting experience for us Americans. Under the head of "Lords and Ladies," we may relate another personal experience or so. One evening while waiting in the Parliament Building to get into the House of Commons, we saw a man enter who someone said was Charles Roden Buxton, a Quaker member of Commons. On that assumption we accosted him with a word of informal introduction. He proved to be not Charles Roden, but his brother Lord Noel Buxton who had so recently been elevated to the peerage. In fact it was his elevation, making vacant automatically his seat in the House of Commons, that caused the exciting by-election in his constituency that occurred while we were in London. His wife ran, or stood as they say in England, for the vacant seat as a Laborite, her chief opponent, a Conservative, standing for Lord Beaverbrook's tariff policy of safeguarding. It was the first parliamentary election test of the protection doctrine and the outcome was eagerly watched. Mrs. Buxton won the seat. We found this newly made lord very courteous and unassuming as we chatted together briefly. Indeed, the Buxton family needs no titles to add to its distinction, which rests upon solid merit and beneficent public service.

### ALL QUIET ON THE LORDLY FRONT

We had a good deal to say about the House of Commons. After all, there is also a House of Lords still. David M. Edwards, with whom we had been foregathering for several days, asked if we would like to see the noble lords in action or inaction, as the case might be. Replying in the affirmative, he secured from a Quaker lord cards of admission and took three of us in with him. The attendance was not very large and generally speaking the personnel looked rather dull and prosy. We were further convinced that lords frequently do not look the part—if there is a lordly part. The presence of a few lord bishops in their episcopal gowns and regalia lent a little color, if nothing else, to the scene. The House was debating the details of the housing bill for Scotland which we had heard discussed in Commons several days before. Lord Parmoor, whom we met when in England ten years ago, was in charge of the bill for the government. Although realizing that the House of Lords continues to perform a legislative function of review and criticism, we found it difficult to take its deliberations very seriously in view of the fact that, whatever its wishes, it has virtually become a part of the British political system that the House of Commons is supreme and will eventually have its own way. At any rate it was an anti-climax to the stirring session reported in our last letter in which Premier MacDonald and other notables hurled their oratorical thunderbolts.

All of which, is primary to saying that we took the nicest little nap in the peace and quietude of the House of Lords!

W. C. W.

## FRIENDSHIP WITH ENGLAND

This is the title of an article which appeared in the "Pester Lloyd" of Budapest, for July 4th, 1930. But the article begins:

"It is now ten years since the Society of Friends, through its representative, the Reverend Frederick Hankinson, began their blessed activity in Hungary. The following article pictures the great work of help which this Society has quietly brought about in these years."

The article then gives space to links of friendship before and since the war between England and Hungary, quotes from Ruth Fry's book, "A Quaker Adventure," and mentions the work of English Friends in helping the families of interned Hungarians during the war. It then continues:

"In the year 1920, Rev. Frederick Hankinson came to Budapest as the representative of the Society of Friends, and single-handed has accomplished a very remarkable work. This work consisted in the first place of the distribution of ten thousand pounds from the British Save the Children Fund, the money being spent as follows: 5000 children were sent, partly to private families in Switzerland; partly to sanatoriums opened for the purpose on the Plattensee. One tuberculosis sanitorium in Budekeszi received a contribution, and the five city tuberculosis dispensaries were given gifts of money and supplies, in order to make possible their reopening.

"Most important was the work among the fugitives from the former Hungarian districts, and the support given to families who were brought by rail to temporary camps and other accommodations. Hungary's friends in England and in several other lands gave money for these funds which were administered by the Society of Friends, and almost 100,000 pounds have been distributed in various ways during the last ten years.

"From all this, one may see how the friendly relations have again been strengthened since the war. Without advertisement, unostentatiously, the Friends has done its work, has helped Protestants, Catholics, Jews, without regard to race, place in society, or political party. And in this definite way has England again proved its goodwill. It showed its friendliness...even at the war, when in 1920, it reached a helping hand to Hungary."

---

God has enthroned goodness in the universe, and no one who is not good has any chance whatever of reaching the supreme goal.—R. P. ANDERSON.

---

Christ's freedom from strain or shortcoming is not the destruction of his humanity but its completeness.—FOREST.

# Problem of Church Fellowship

By Elizabeth H. Emerson

WORDS are easy. I am almost persuaded that among the easiest are those spoken by well-meaning friends when they say, "There are good people in every church. If you do not find your own you can fellowship as well with those of other denominations." Frankly, I have always doubted the truth of these familiar words, and now that I have the opportunity to try it out in very real fashion, I have been led to a few reflections on the subject of church membership in general.

First, let me say that I feel sure that there are good people in every church in this place, and that we have had most cordial invitations to make ourselves one with three congregations. Before many weeks we shall certainly make a decision as to which church we shall regularly attend while here, for to wander from one to another is of no great advantage to us or to anyone else. This decision is not easy, for there are things which attract us to all of them and to be honest, there are also things which tend to drive us away. However, this might be true if we were choosing a Friends' congregation with which to ally ourselves.

Here then is the question: shall we, separated from our own, place our membership in another church? This is a question which many Friends have to face as business or professional life takes them away from Friends' congregations. For such, I believe that to simply drift into some other body or into none at all is most disastrous. It seems wise to face the issue squarely.

To me membership in any organization implies agreement with the main ideas for which that body stands. I do not join any club or society unless this is the case. This does not mean that there may not be some points of disagreement, but it does mean that it will be possible for me to express my innermost beliefs, not primarily as my own, but as representative of a group. Church membership is not a matter of convenience but of honest conviction.

Invitations have come to us to teach Sunday-school classes here. Now if, or perhaps I should say when, I accept such a responsibility, I am very sure that sooner or later the points where-on Friends have taken a stand different from a majority of denominations will come up for discussion. Recently two of the three denominations most friendly to us have in their general conferences agreed to continue their policy of discrimination against women as ministers. To me such a position is an indication of backwardness and prejudice in a day when woman is coming into her own in every other realm of life. But of course my fundamental ideas on the subject of the place of woman in the church are based on Jesus' complete lack of discrimination between the sexes and the emphasis on equality of opportunity that has always been made by Quakers. I should certainly say some of these things if the question arose. I think to say them with any force I need the backing of a body of people which has practiced them for long years.

Then there is the subject of race. Among these denominations, individuals and groups are working for better relationships and understanding, but the churches as a whole have no such experience in the actual practice of brotherhood between races as our history reveals. Here again, in taking a stand which is sure to be considered radical, I prefer to have back of me, an inclusive group which has stood as a group, however far short individuals have fallen, for equal opportunity for all. Here of course the Negro-White problem scarcely exists, since there are very few Negroes in this section, but there is the less acute clash between the old Spanish civilization and the advancing Anglo-Saxon Americans which is a constant source of friction. I have not been here long enough to discover whether or not the various churches are helping at all to bring to bear the forces of good-will upon this sore spot. I have been here long enough to see that racial feeling is strong, and productive of no small amount of trouble. Within the last week the rumor has been afloat of a small war between members of the U. S. Cavalry division stationed nearby, and residents of Old Town (Spanish).

If we let it be known, as we most surely will in time, that we are pacifists I do not know what reaction will follow. Two of the three pastors mentioned have expressed some admirable pacifistic sentiments, but that is done in many pulpits now. A fine-looking young man in uniform sings in the choir of on church, and looks peculiar when th minister implies that there was some thing wrong about the world war, an that our government may not be perfec now. His parents are "pillars." Al though I feel sure that this pastor woul grant us liberty as far as it is in hi power, I am not at all sure that th congregation would desire us as member if they knew our attitude on peace an war. Again I feel that better service would be rendered if I could say, "These are my convictions and those of my church."

On the subject of sacraments, perhaps there would be no real trouble. There is less insistence on baptism than formerly, and I can sit through a communion service enjoying my own inner communion. But when the question arises as to why I do not partake I would far rather be able to hand over Rufus Jones' fine explanation of Friends conception of spiritual communion than to say, "I used to belong to a denomination that did not take the sacraments."

I have not mentioned the difficulty of adjusting to the strictly programmed service. That is a very real difficulty whether we are members or merely attenders. I long for some period of silence, some pause in the various acts of devotion, for some freedom for the "moving of the spirit," but I do not forget that I have longed for these things in Quaker meetings too. And in every meeting I have attended—and every Sunday has found me in some house of worship—there has been something that has brought refreshment. For what is lacking, I must make my own substitution. I am a poor Quaker if I cannot do that. And if in time there should be discovered people of Friendly background, or convincement sufficient in number for a small group meeting, that would certainly help. To help form the nucleus of such a group would be a privilege.

I suppose all the above statements lay me liable to the charge of thinking that the Quakers have the whole of truth. I do not think so. My great desire is to help to conserve those parts of truth which we Friends are constantly being told by other thinking people that we do possess. To do less would be untrue. It seems to me now that I can do this best by finding a place where I can find help for my own spirit and where I can be of some service, having perhaps some arrangement for associate membership, leaving my name and in a measure my interest in a Friends' congregation. I have no quarrel with others who solve the problem in another way. And I am open to new light.

Elizabeth H. Emerson.

Las Vegas, N. M.

## MAN-MAKING

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows.

—Edwin Markham.

# Africa's Question to the World

BY H. W. PEET

THESE lines by the American Negro poet, James Weldon Johnson, pointedly put the question which Africa, and especially South Africa, is asking the world today:

"How would you have us, as we are?
Or sinking 'neath the load we bear?
Our eyes fixed forward on a star,
Or gazing empty at despair?

Rising or falling, men or things?
With dragging pace or footsteps fleet?
Strong, willing sinews in your wings,
Or tightening chains about your feet?"

The answer is various. There is the answer of modern industry, and there is the answer of the Christian church. At present these replies differ, as is most effectively brought out by Ray E. Phillips in his book "The Bantu are Coming" (Student Christian Movement Press) but should there be the two voices? It is the problem of Christ and the social order again,—another reminder that the problem is world-wide.

Speaking not long ago at Friends House, London, Mr. J. D. Rheinallt Jones, Adviser to the new South African Institute of Race Relations, said, in effect, "The difficulty in South Africa today is that whereas some years ago the white man tried to force the native to come out and work for him, now the Bantu is working too hard, and the white man is afraid the black man is going to take his job." And so fear is in the saddle. A South African educator said not long ago that his industrial school was visited by a very prominent South African leader. The visitor watched one of the boys making a rough kind of shoe worn by the farmers. His remark to the instructor was "That's all right, but see he doesn't go on to learn how to make anything better." This was his fear, and this is the spirit which has given rise to the Color Bar Acts.

"I suppose an overwhelming majority of white people in South Africa fear that the encouragement of the native to advance means literally 'taking the bread out of the white man's mouth,'" says Mr. Phillips. "'Give our children a chance,' they say. 'The natives are going to get our jobs'.... Dynamite should be provided from somewhere to blow this attitude to atoms, definitely and finally. As a 'fear' it is in the same category as that of the natives who think that walking-sticks will grab you if you don't watch out!... It is cheap economic claptrap. And, of course, the Christian man may search until doomsday before finding any religious or ethical warrant for it.

"Rather the reverse of this fearsome attitude is true, that grave danger to our South African white civilization lies in keeping the natives from progressing; in restricting his opportunities for advancement. The statement that 'you can't keep a man down in a ditch except by getting down there with him and holding him there' is sound economics in everyday terms."

Mr. Phillips has some tragic things to say of the conditions under which natives live in the Witwatersrand area, where two-thirds of them are in the gold mines. "More than 300,000 detribalized natives are living permanently in towns today. These constitute a permanent urban population. The average monthly wage for the heads of families in our Johannesburg native locations or villages is about $5.00. And these native families have to pay exactly the same for their food, etc., as do whites.

"It's impossible, you say. Right! It is impossible. The mother is forced to wash daily to eke out the family income which is a minimum necessity. Or, the mother may find it easier to become a brewer, and make liquid poison in the form of deadly concoctions that are readily disposed of to young single men who visit the locations and slum yards, or who reside with these families as lodgers. Low wages are responsible for a large part of our illicit liquor traffic and vice in city and town.

"It is the tendency in South Africa to exact labor according to European standards, but pay wages on an African standard. Natives are paid only one-third to one-sixth of the wages that are paid whites for the same class of work. Referring to this difference between white and black wages, the chairman of the Wage Board has stated: 'In no other country in the world is there such a big gap.'" The average wage for the 2,000,000 mine workers is about $200 a year each. Another million working for Europeans have only about $40 a year per person per annum. No wonder there is unrest. "Each centre of population is, in cold fact, a university where the black man and woman are receiving a liberal education in the Arts—all of them, good and bad—of civilized life. These Africans right from the primeval grass huts are being lock-stepped into civilization as the armies marched to Flanders fields."

Mr. Phillips, who is an American missionary, is a practical man. He has been a plumber, and has been in business, but he has given up good financial prospects to join with a group of other workers to show the Bantu that all white men do not just look upon him as mere industrial "cannon fodder." He has some straight things to say regarding the failure of the Christian church. "The cause can, I think, be traced to the door of an antiquated theological view point; the older evangelical position which stresses individual salvation exclusively, and ignores the social application of the Christian Gospel.... It is sound as far as it goes. And it was adequate when individuals were masters of their own environment and could change their conditions to accord with the demands of 'the new man' born in them. But this traditional theology is inadequate to create sons of God and develop fine high-Christian character in men who are bound by conditions over which they have little or no control."

A small but increasingly influential body of white men actuated by Christian motive, realize this. Among them are several Anglican bishops, and missionaries, as well as professional men like our Friend, Howard Pim, and others. The Dutch Reformed Church itself is stirring, and the younger generation is facing the facts courageously.

White South Africa won't have black scouts or guides. But analogous native organizations, "Pathfinders" and "Wayfarer," are coming into existence for the children, welfare work, adult education and other schemes are being put into operation. The wonderful example of what has been done in America through the Inter-Racial Council Movement has been followed up, and the work of European and native joint councils is being centered in the South African Institute of Race Relations.

## HAD I—WOULD I NOT?

Had I been born with dark-hued skin
  Instead of white;
With inbred traits that made me do the wrong
  Instead of right;
Or in a land whose only thoughts were fear
  Instead of love,
And I were slave to customs of the dead—
  No life above:
Would I not pray for God to send
  Some who could see
Instead of the poor wretch I am
  What I would be,
If I but lived God's way of life
  For mine and me;
Through ages long to help us rise
  Most patiently?

LILIA S. MARSTALLER.

Brunswick, Me.

Time and again, in Africa as well as in America, you are met with the question, "But if the native advances it will mean racial mixture. How would you like your daughter to marry a black man?" To which Mr. Phillips replies, "During years of association with South African native people, and close friendship with many of the outstanding leaders of the race, I can frankly say I have never run across the faintest desire on their part to intermarriage with the whites. The idea is simply not interesting to them. Wages? Yes. Land? Yes. Housing? Yes. The Pass Laws? Yes. But Inter-marriage? No. It is not a live issue and it is only the whites who are seriously bothered about it." As Dr. Robert Russa Moton, the leading American Negro said, "I want to be your brother in Christ, not your brother-in-law."

And the conclusion of the white matter? Let me quote at some length from Mr. Phillips' chapter "Looking Ahead":

"I believe we shall find that our Gospel can get us over the color line in South Africa. And it is the only thing that can. It is difficult to be consistently considerate and brotherly to the blacks. There is so much about them that is wearing to one's moral fibre. The only way it can be done is by 'looking at God over their shoulders.' Christ saw the Divine hovering over every human being. He saw the possibilities in man for infinite transformation. . . .

"That is the attitude! With that attitude toward the race problem there is hope. African whites with that sort of grip on the situation would speedily transform the Hymn of Hate into a Te Deum; make a joyous picnic out of an agitator's meeting. . . .

"Africa needs specialists in all the arts of Christian living. General Smuts truly stated at Oxford that 'more and more the scientific and medical aspects of mission work are coming to the fore.'

"Africa needs consecrated, highly specialized men for evangelism. . . .

"Africa needs highly trained leaders in education who will train native teachers to make the isolated school-house hum with a continuous round of activities for young and old. As a community centre the native school should supplement church activities for young and old. As a community centre the native school should supplement church activities by providing for cooperative societies, mothers' meetings, child welfare, agricultural shows, etc., etc.; the youth should be mobilized for athletics and music, tree-planting and gardening competitions, reading, Scouts and Guides, Sunday schools and Bible classes, and extension into the backward districts with night schools, dramatics, home-work exhibits, community singing, and folk-dances. These and a host of similar activities should convince the Devil of the utter futility of his trying to find any idle hands to keep busy.

"And, of course, Africa will need medical men and hospitals for generations. . . .

"Africa needs Christian social engineers, recreation directors, agricultural experts—but why go on? She needs everything that Christian communities of white folk have discovered that ministers to the development of fine men and women, high-souled, keen-minded, physically fit."

London, England.

## A QUAKER EXPERIMENT IN SPIRITUAL STIMULUS

In floriculture a new variety of flower occasionally comes through what is technically called sporting. For example, a shoot bearing a white bloom will appear on the stem of a red rose. Some of the valuable new varieties of flowers are produced in this way. The phenomenon is quite beyond prediction. No florist knows how to produce or control it. But there are certain conditions which increase enormously the probability that a flower will produce sports.

Some very rare and powerful human phenomena come in the same way. These spiritual births are like the wind that bloweth where it listeth. Geniuses, prophets and creative leaders cannot be predicted or produced according to any known laws or processes. Yet we do know that there are certain conditions which favor a fresh efflorescence of creative powers. There have been periods of history when the spirits of men were so stimulated and favored as to produce rare groups of artists and leaders. One thinks of the age of Pericles, of the Augustan Age, and of the Elizabethan and Victorian Ages of English history. The England of Cromwell was rich in original religious leaders and movements. One thinks of smaller groups which were favorable to the spirit of prophecy: the inspired fellowship of "the poor" to which the families of Jesus and John the Baptist belonged; the Holy Club at Oxford from which sprang the Methodist movement; the Williams College group of missionaries.

There is no exact and unfailing formula for producing such fresh outpourings of the spirit of prohecy; for starting fresh religious movements; for nourishing scholars and geniuses. But we do know that certain atmospheres are favorable. As rich damp soils and forcing house temperatures favor botanical sports, so spiritually earnest companions, inspiring personalities, intense devotion to the search for truth in the atmosphere of prayer and waiting furnish the best seed plots for the upspringings of fresh religious growth.

The early Quaker movement provided the needed environment for a very rich growth of devotees and publishers of "Truth." Even in its traditional stages it has furnished a good culture for spiritually sensitive and original souls. Pendle Hill is a worthwhile and, as far as American Quakerism goes, a novel attempt to produce the conditions under which new manifestations of prophetic religion and dynamic human love might arise. But such a fellowship will not guarantee fresh "bubblings of spiritual life"; if Pentecost ever comes back, it will come not by reproducing the outward phenomena of nineteen centuries ago, but by constituting under modern conditions other bands of disciples in a genuine school of Christ.

ELBERT RUSSELL.

## LOS ANGELES NEWS ITEMS

A large and representative group spent a very pleasant evening at the First Friends Church, Los Angeles, September 10, at which Joy Ridderhof, missionary-elect to Honduras, was the guest of honor. A graphic description of the Republic of Honduras, with its problems and possibilities, was given by her, followed by an earnest plea for our co-operation through prayer and consecrated effort in her new field of service. "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff," was aptly quoted in closing her address.

Ethel Vial, representing the Quakerettes; Lawrence Brown, the Christian Endeavor; Myrtle B. Allen, the Auxiliary; Emmett Pearson, the Brotherhood; Leonard Phelps, the Sunday School; Marie Carman, the Missionary Society and R. Ernest Lamb the Monthly Meeting, spoke with appreciation of the place she had filled in assisting and inspiring the various departments of the church life during her years of service in Los Angeles. The Young Men's Class presented her with a portable electric lamp, which someone facetiously suggested might serve as a tail-light for the mule.

Leonard Phelps, clerk of the Monthly Meeting, stated it was also the first anniversary of the ministry of Mr. Lamb, and Will B. Wickersham was introduced and told of the untiring efforts of the pastor, of the increase in church membership since he took hold, twenty-five having been added to the rolls of the church, and of how much the members thought of the Lamb family.

Special musical numbers were a pleasing feature of the evening, the program being under the care of the Chairman of the Missionary Society's program committee, Edna White. Ice Cream, cake and coffee, served by the Brotherhood, brought the happy event to a close.

# OUTLOOK AND OUTREACH

**A Contributed Page by the American Friends Service Committee**

**CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.**

## QUAKER WEDDING IN GENEVA

Once again the Geneva Center ended the year with a Friends' wedding. Algie Newlin, a Clement Biddle Fellowship student of the past year, drew his financee, Eva Miles, across the Atlantic, and the wedding took place in the Taconnerie—the Center—on July 10th. Mabel Ridpath, the American Warden of the Hostel, and Mary Gerig, another American Friend, "had planned a noble reception to take place in the Hostel garden. Unfortunately the weather developed one of its worst attacks of thunder, and a tremendous rainstorm lasting several hours, changed the plans. With great promptitude, the hostesses transferred the provisions to the Taconnerie, and when the wedding was over, the forty guests remained on the spot for the happy and very friendly and informal reception.

"The wedding was beautiful and simple, the bride having already made herself much loved during her few previous weeks' residence in Geneva. Among the guests were the American Consul and his wife. A great deal of interest was expressed and many questions asked afterwards on the Quaker form of the marriage ceremony. It is a great joy to us all that we are to have Algie and Eva Newlin with us during this next year."

## "AS THE TWIG IS BENT"

Two of our Peace Caravans have worked entirely in Y. M. C. A. Camps for boys around twelve years of age. Here are some samples of the way they reach the youngsters. From the Grinnell team, Edward Brownbridge and Donald Brodine, who are doing New England, we hear! "In order to fill out a party I took 'Lord Buckingham' (their long-suffering car,) loaded with five campers, and followed three other cars from the camp up into the White Mountains. We climbed Mount Osceola, 4,532 feet. I had many opportunities to talk with the campers about peace and brotherhood. Senior directors and chief were also along. Don went on a canoe trip with another group where he lived, and talked peace at every opportunity."

The Wisconsin couple, Robert Meier and Harry Hess, report, from the Middle Atlantic Camps, "I think our work at Camp Arrowhead was quite successful. Our reception, I feel, was shaded with a tinge of the dubious. But our hosts warmed up as we became acquainted. On the last evening we took charge of the whole program—a Chinese prayer, songs, yells, a ventriloquist act, stories and a three-character skit done by one person. We wrote a peace poem for their paper, and the kids wanted more stories before we went, or they were going to make us stay till later. (The poem is a parody on Poe's "The Raven," but needs few apologies.)

"In very few camps do the boys become subjected to international influences. When we tell them a few facts about the foolishness of war, they are surprised and say, 'Gee, I didn't know that,' or 'Gosh, why didn't anyone ever tell us that?' When we tell them stories of other nations, they are surprised at the similarity between countries. Their sympathetic natures are easily swayed toward a humane peaceful future. A few good stories soon spoil their pretty pictures of militaristic heroism. Older men have set ideas; boys' minds are pliable."

The Haverford team which is out in Iowa and Minnesota—Raymond Maxwell and John Blyth—write of their visit to the State Teachers' College—"perhaps the most valuable work that we have done. Seven of the leading professors turned their classes over to us. The people here are all teachers or prospective teachers, and were extremely interested in the whole subject." The classes which went for peace were in Political Science, Education, Sociology and Geography.

The other Haverfordians, George Butler and Barrett Parker, up in New England, have christened their chariot, "Rufus,"—"because every one we meet says, 'Oh yes, you come from Rufus Jones' college.' Also, it has these wonderful characteristics of spirit which so distinguish our beloved professor—a fine engine in a noble body which has taken us four thousand miles without once refusing to do its share for world peace.

"Barrett hitch-hiked from Tilton to Franklin to make the Methodist Sunday school, while I got the morning service and Sunday schools in Laconia. We both spoke at the Chapel of the Reconciliation....George gave a very successful talk at the Methodist Camp Meeting. We visited two hospitals and a jail, but failed to make connections with the supervisors or warden....Tried to get a pass to speak to the men of the Tap and Die works at lunch, but as the plant was closed to outsiders, we held two meetings on the outside, from 12:45 to 1.

"George made a big hit at the Girls' Camp when he compared the destruction of war to tearing out in a moment the hem of a dress which it had taken an hour to sew up. Those domestic souls!"

One of the interesting features of Peace Caravaning is the contact with different religious groups. The Nebraska Central boys, Kenneth Hawkes and Orville Embry, for instance, in condensed reports of a few days' work in Kansas and Nebraska, mention Friends, Pilgrim Holiness, Church of the Brethren, Congregationalists, Methodists. All gave them meetings except the Holiness, which, however, gave them prayer. With the Church of the Brethren,—"Met a very fine response here. We were royally entertained at the minister's home, and they contributed some potatoes and a jar of jam to the cause of peace."

## TRAINING THE HOME-MAKERS

One of our most important pieces of work in Austria during the after-war years was the training and sending out of travelling teachers of health, to teach both girls in the schools, and their parents at home. The Austrian Government is gradually taking over this work. However, we are still paying for the training of four teachers at the Children's Hospital in Vienna, and for the travelling expenses of one whole-time and four part-time teachers in Carinthia. Emma Cadbury and Elizabeth Hornsnaill went to Carinthia in March to visit these teachers.

The rapidly extending auto-bus transportation is steadily increasing the number of schools which can be reached by the traveling teachers, and in these remote places a knowledge of how to care for babies, and how to feed the family, and keep it in health is particularly needed and appreciated. The department of education is now supporting this work, and in addition to the five teachers whom we are assisting, one whole-time teacher in Carinthia, and 10 in other provinces are travelling among the schools and preparing the girls for their future responsibilities as the home-makers of Austria. Many other teachers, who have had the special training in Vienna, or courses from these teachers, are giving health instruction in the schools where they have regular positions.


## A DESIRABLE LOCATION

Friends and others, seeking a mild, healthful climate, will do well to locate in Whittier, California. A city of Churches and Schools, a first-class College, Yearly Meeting and many other advantages. Reasonably priced modern homes. For further information write W. A. Starbuck, Office 106 No. Bright Ave.; Residence, 569 Franklin St., Whittier, Calf.

# Passion Play at Oberammergau

By W. S. Hadley

RELIGIOUS fervor and Big Business are mixed up in the Passion Play at Oberammergau. Even a solemn vow becomes entangled in commercialism as the years go on, but after all, a big enterprise must be handled in a business like way, when it becomes too vast for the villagers. I was astounded, however, to find the little mountain village so simple and so unspoiled, in spite of the fact that some 300,000 people from all over the world go there and witness this marvelous production every ten years. The financial burden on this small mountain village is enormous. In 1922 the German Government told these people that their Theatre was unsafe and that unless it was rebuilt the Passion Play must be rendered out of doors. What should they do? Times were bad. Their money was almost worthless. They were being taxed very heavily for the German War Fund, but they soon decided that a new Theatre must be erected—so now Oberammergau is mortgaged up to the *hilt*. This small mountain village of 2,500 people pledged themselves and secured $250,000.00 with which they have constructed a new Theatre. It looks to me like a very heavy burden. Just think of a small village of 2,500 people risking its whole future on something that Stratford-on-Avon has had to appeal to Americans for funds to assist them to build their new building in which they expect to put on Shakespeare Plays.

The whole place and people of Oberammergau have a wonderful appeal. When 6,000 people are willing to get up at 6:30 and walk through the rain, as we did, to see a Play that starts at 8:00 o'clock in the morning and then sit until 5:30 or 6:00 o'clock, except for a short interval at lunch, and when you sit there all day in the bitter cold you are much more apt to look on with a critical eye than you would if the sun were shining and you were more comfortable. Yet during the entire day I did not see a single man or woman leave the room.

Almost every one in the village has some part in the play. Most of the simple plain homes have been enlarged so they can take care of the great crowds that come. Their houses are all numbered and you are assigned to house number so and so and you get your ticket for the Play from your host. Mrs. Hadley and myself were assigned to House No. 12 which proved to be one of the Bankers of the village. The husband was the Assistant Cashier of one of their banks. He had an important part in the play and did his work in the bank at night. Their little daughter was also one of the actors and her parents were very proud of her.

The best actor of the lot this year was Guido Mayo, who plays the part of Judas. His remorse is almost more than one can stand, and as a reward for his excellent interpretation of the traitor, he is very much disliked by the spectators. These people are all actors at heart and most of them are devout religious men and women. This I think is more true there than in any other place in the world. One third of all their people are wood carvers and all the boys want to grow up in such a way that they can be chosen for Christ, and the girls want to be chosen for the part of virgin Mary. This is their ideal—their one dream in life. It is no wonder that these 800 people who take part can produce such a wonderful play. They are taught from their youth up and are kept in training all of the time. They do so by putting on several short plays during the year. How they remain so simple in their kindliness I do not know for after all the film magnates make them fabulous offers. Wealthy Americans go there and want to buy their homes; they are flattered and run after as though they were film stars. Yet at 6:00 o'clock every morning before the Passion Play starts hundreds of them go to Mass and renew their vows and re-dedicate themselves anew to the service of God in fulfillment of a vow made by their ancestors three hundred years ago. And these Bavarian village people still believe in God and are faithful in keeping this vow. Some, it is true, have taken part in the play who are not devout men and women, but these are in the minority. Those who are in control and take the leading parts are, to my way of thinking, devout Christians.

When the New Theatre was dedicated the Cardinal came down from Munich and opened it and blessed it and said, "This place is dedicated to the service of God."

If the Passion Play is ever commercialized and spoiled in any way it will be done by the American tourists, or some other foreigners. I was surprised and pained to hear some remarks made by some Americans against the Play and some of the Players. To me it was a wonderful religious inspiration. I am sure this criticism was confined to a very few Americans who are not well posted on the Bible and who did not get into the meaning of the Play.

The costumes are all made by the players themselves and are very fine. The mechanical equipment for shifting and handling the scenery is of the latest design and the most efficient to be found in any Theatre in the world.

Talk about three acres and a cow—that ideal has been more than realized long ago in Oberammergau. Never was there such a place for cows. Every night and morning a long procession of cows, each with her tinkling bell hanging from her neck, march sedately through the principal street to and from the milking shed. They wander on the hills all day but come home to be milked every evening. The continuous tinkling of their bells fills the valley with delightful music. Although the entire population of Oberammergau is not more than 2,500, they own seven or eight hundred cows. There was nothing more pleasant on all our trip than to see and hear the coming home of these cows in the evening at milking time.

Take it all in all the Passion Play at Oberammergau was the outstanding high light of our European trip and if I should live until 1940 (which is not at all likely) I would make this long trip again just in order to see these unspoiled Bavarians and their wonderful Passion Play. Written on Steamship *Tuscania* on our return voyage.

Wichita, Kans.

---

## STARBUCK GOLDEN WEDDING

William A. Starbuck and Marianna Bailey were married at the home of Mr. and Mrs. Josiah Bailey, parents of the bride, at Wilmington, Ohio, September 8, 1880, Robert Douglas being the officiating minister. They celebrated the fiftieth anniversary of this happy event at their home 569 Franklin St. Whittier, California on September 8, 1930, nearly a hundred of their friends gathering to extend congratulations and good wishes, among them being three of the witnesses to the original marriage, Mrs. Milo Hunt and Mrs. M. M. Marling of Whittier, and Ben B. Hadley of Modesto, California.

Their children are Dr. B. M. and Franklin of Whittier, Everett, and Mrs. Edith McKay of Wilmington, Ohio, and there are six grandchildren.

They have always been active in Church work, he having been for fifteen years Superintendent of Bible school work in Wilmington Yearly Meeting, as well as holding the clerkship of his Monthly and Quarterly meetings at various times, and being superintendent or teacher in his local Sunday school. They were both elders of Dover Meeting, and he was a Yearly Meeting trustee and member of the Wilmington College Board. Since coming to Whittier, eight years ago, they have been actively identified with the First Friends Church, being members of the Get Busy Class.

He is an elder and a trustee of the local meeting.

Many beautiful presents were received testifying to the esteem in which they are held, and numerous messages came from a distance, one especially appreciated being from their old meeting at Dover, as follows:

"To William and Marianna Starbuck. The members of Dover Church send you greetings in honor of your fiftieth anniversary. Memories go back to the times we so often met in the old sanctuary—precious memories.

"Many changes have taken place in the congregation. Many have gone 'home.' Some have moved away, but the old church stands unchanged amidst the beauties of nature, keeping guard, as it were, over the old churchyard.

"God has been good to us all. As we near the end of the race we have the hope of meeting in the better world. Signed on behalf of Dover Monthly Meeting, John Speer, Corresponding Clerk."

Gorden Berger, Whittier College associate of Franklin Starbuck, sang over the radio "Love's Old Sweet Song" in honor of the event. Franklin took motion pictures of the guests and dainty refreshments of ice cream (surmounted by a golden bell favor) and cake were served during the afternoon.

## WHITTIER ACTIVITIES

The new working year has just begun for Whittier meeting. The vacations are mostly overwith, especially those of the pastor and his secretary: also college and other professors, and students of the college and schools. However, a few of our members are still on Eastern trips, among whom are Winifred Milligan, Olive C. Coffin and Alva and Emma Starbuck. The three latter persons expect to attend the Thorntown, Ind. Centennial.

Yes, the new working year has begun. It began with the mid-week service, September 3, and was emphasized Sunday, September 7. There is a quickened spirit of eagerness, earnestness and prayer manifest, coupled with a readiness to serve, both upon the part of the pastor, secretary and the people. We are "workers together," and with God. What a privilege!

Willard O. Trueblood directed the mid-week hour mentioned above. He called upon different persons to give three minute talks, or less, and lead in prayer concerning special phases of the church work. These persons had not been previously notified. Frank W. Dell, Yearly Meeting Superintendent, spoke concerning the work at large, present conditions and the hopeful outlook for the future. He then led in fervent prayer. Eliza Cox was asked to speak of the missionary interests in our church and pray God's blessing upon all. Henry Cox, missionary from the Cuban field, responded to the request to say a few words. Caroline Trueblood represented the young people of adolescent age and younger, as to their activities, and in prayer for them. Wilmer Pyle was the speaker in behalf of the Christian Endeavors, and was blessed in supplication for them.

The Bible School work was presented by Arthur Brown, superintendent of the Adult Department. The Japanese interests among us were discussed by Lydia Cammack. The pastor then asked D. R. Marling to voice our petitions for both the Japanese and Mexican Churches in our midst.

Sabbath morning September 7, the pastor chose as his message theme, "Two Way Gravity Pull," 2nd Kings 6-5 to 7: "The iron did swim."

The Mission Circles are taking up the new study books for the year. Plans are being made, too, by the pastor and others for group study of certain fields.

## FALMOUTH QUARTERLY MEETING

Falmouth Quarterly Meeting of Friends which was held at Durham, Maine. August 30 and 31, will long be remembered by those in attendance because of the presence and messages of Rufus M. Jones. After the routine business of the sessions of Saturday morning, we were refreshed by the afternoon's message. Rufus Jones spoke of the spiritual dynamic of faith in God, and its need for application in the lives of Christians.

The two meetings in Portland were dismissed Sunday morning, and many Friends took the twenty-five mile drive over roads under construction to meet at Durham. The bad roads were forgotten when we listened to Rufus Jones declare the love of God, who, even today, is "unknown" to so many people. In the afternoon, Lindley J. Cook, pastor at Forest ave., Portland, spoke of the human power of imitation, and urged us to use God as our example.

In the evening, William Prideaux, pastor at Durham, taking "Thy will be done in earth" as his text, told us of the invariableness of the goodness of that Will. He pointed out that calamities which have often been regarded as the will of God cannot be His will since He is Love.

Two solos which William Prideaux sang with 'cello obligato were much appreciated. Grateful mention should also be made of the self-sacrifice of the women of the Meeting who provided luncheon on both days. We believe that God is more real to many people because of this Quarterly meeting.

Men wish for rules; God gives them principles out of which they can frame rules for themselves.—DODS.

## FRIENDS ROUND THE WORLD

We look forward to the holding of Yearly Meeting as a time when we may meet our friends and consider together the work of the year. And sometimes there are visiting Friends who have come from far places to share with us their experiences and to call us to more earnest living. There are always some who have to stay at home to do the farm work, care for the stock and minister to the children who are in school.

There is a way by which every Friend can have a good visit with Friends in many places. The American Friends Board of Missions has arranged courses of study and reading for small groups of Friends, both older and younger. The 1929-30 Board Report is the basis of the study. In it may be found a series of sketches of Friends work both at home and abroad.

Those who are particularly interested in the Caribbean area will find Inman's, Trailing the Conquistadores, fascinating for reading and discussion. The chapters on Cuba are of unusual interest to Friends who have work in the island.

Those who are seeking a broader field of study will find the Report of the Jerusalem Meeting of the International Missionary Council of deep interest. It is the latest and best thinking upon missionary problems of Christian leaders throughout the world.

A Cuba play, "The Standing Cane," by Helen L. Willcox, is available for dramatization purposes. It is a vivid portrayal of the effect of the United States sugar tariff upon cane growing and, as a result, upon Cuban life. The play costs 25c.

For young people and boys and girls there is a wealth of good material on Cuba. A folder, "Friends Around the World," describes in detail the study material for the year.

Now that the summer is past and Friends are at home plans should be laid for study classes in all meetings. The prayer meeting hour, the Sunday school hour, the opening exercise period, the young people's meeting, or some other period during the week affords excellent time for the discussion of the material offered.

The pastor, the missionary committee or other church leaders should seek to enroll every attender of the meeting and Bible school as a member of a class to study Friends work around the world.

All the suggested material may be ordered from the American Friends Board of Missions or the Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana.

The way to preserve the peace of the Church is to preserve the purity of it.—MATTHEW HENRY.

# QUAKERDOM · AT · LARGE

Marie Brown of Booker, Texas, member of View Point Friends meeting, left the first of this month to assume pastoral duties at Friends Orient Mission of Wichita, Kansas. She will take College work at Friends University along with her pastoral duties.

* * * *

Andrew F. and Martha J. Mitchell celebrated their fifty-sixth wedding anniversary at their home, 2819 East Whittier Blvd., Whittier, California, on the tenth inst. They were happy recipients of many expressions of kindness, love and goodwill from their many friends. Such messages fill life with deep significance and radiant hope.

* * * *

Milo S. Hinckle, who resigned last spring from pastoral work in Greensboro, N. C., that he might continue his studies, entered Hartford Theological Seminary on the 23rd instant and may now be addressed at 99 Sherman Street, Apt. 2, Hartford Conn. For the coming year he will also serve as pastor of the First Congregational Church in Southwick, Mass.

* * * *

Clarence E. Pickett of Philadelphia, Pa., Executive Secretary of the American Friends Service Committee, during the past two months has attended North Carolina, Wilmington, Ohio, and Iowa Yearly Meetings, the General All-Mennonite Conference at Berne, Indiana, and an all-day community meeting at the one hundred years old Friends Meetinghouse at Zanesville, Ohio.

* * * *

Henry Coffin and Melissa Stanley Fellow will celebrate their golden wedding aniversary at their home "The Elms," 519 South Glenn St., Wichita, Kansas, on September 30. They will have returned from Bella Vista, Arkansas, where they have been spending the summer. Our Kansas Quaker poet will, no doubt, honor the occasion with expressive phrases of rhyme and rhythm as he is wont to do. They will appreciate a line or two of greeting from their many longtime friends.

* * * *

In the issue of September 5, *The Friend* (London) notes the passing of Alma Gould Dale at the home of her friend Margaret Gillett, Walpole Hatch, near Halesworth, Suffolk, England, aged seventy-five years. Thirty years ago she was an active leader in the work of Canada Yearly Meeting, an able minister of the gospel, beloved especially by young people, many of whom were inspired to give themselves to Christian work under her influence. For about twenty years she had lived in England. Her early life was spent at the home of her parents in Uxbridge, Ontario, and in the home meeting her ministry began where in later years on her return the people of the community would gather in large numbers to hear her messages.

* * * *

Rufus M. Jones of Haverford College spoke to the students of Earlham College and a goodly number of interested Friends on "The Passion for Great Adventure." It was during Freshman week when more than two hundred new students were becoming initiated into the life of the College before the regular lectures began. Rufus Jones had been in Indianapolis addressing a Retreat of Ministers and was enroute to Ohio for a similar Retreat. President Dennis was able to arrange on short notice for this special treat to Earlham students and Richmond Friends and was most happy to present one upon whom he was privileged to confer the highest honor in the gift of the College at the time of his own inauguration last spring.

* * * *

Directly over the Friends Central Offices which is on the air route from Columbus, Indianapolis and westward, passed the famous "Question Mark" which recently crossed the Atlantic from France and is making a tour of goodwill over the United States and Canada before returning. It was 10:30 Wednesday morning, September 17, and the city of Richmond saluted with three cheers from bursting rockets as the visiting plane passed accompanied by another acting as host. The international spirit cherished here was somewhat intensified as members of the staff watched the movement of these birds of passage wending their way westward. Just a year ago on July 8, this air route was inaugurated and now daily about 8 a. m. and 5:30 p. m. the regular planes come and go with many others more or less irregularly through the day and now also through the night. Truly this is a new age with new opportunities for promoting fellowship and goodwill.

## AN APPEAL FOR FUNDS

S. Edgar Nicholson, secretary of the Committee in the Five Years Meeting on the Care of aged and infirm Ministers and Missionaries writes: "Apparently my recent letter to THE AMERICAN FRIEND about the need for additional funds for distribution by our Committee has fallen upon deaf ears. I wonder if Friends are really callous to the needs or was it because Friends were all away vacationing. Only $35.00 has come in as the result of that appeal and consequently, the disbursing committee will be $500.00 short of having enough to meet the October list of beneficiaries. There are also requests for $200.00 additional pending before the committee and unallowed because of *no money*."

## NEWS OF OUR MEETINGS

Berkeley Quarterly Meeting of Friends convened in its 115th quarterly session at Denair, California, September 5, 6, and 7. The presence and blessing of the Lord were appreciated. The action of California Yearly Meeting continuing the Revitalization of the Ministry and Oversight body, was presented. To assist in this, a Committee on Spiritual Needs was appointed. This committee immediately formed plans for its work in the near future. A most helpful missionary message was brought by Charles White, Yearly Meeting Superintendent of Missions. Byron Deshler, pastor at Fresno, gave a stirring message from John 12:26 "If any man serve me, let him follow me; and where I am there shall my servant be." Many hearts burned with the determination to follow Christ.

* * * *

The September Monthly Meeting at Lafayette Avenue Friends Meetinghouse, Brooklyn, N. Y., was well attended and was an interesting session. Several spoke of the life and work of Margaret Holme and a memorial service for her was announced for the October Quarterly Meeting in charge of the Women's Missionary Society. Alfred Buselle, Abram Underhill, Eleanor Taber and others told of their experiences visiting Friends in the Yearly Meeting during the summer.

* * * *

Allen's Neck Young Friends Association, Dartmouth, Mass. held their September meeting at the home of Mrs. Ralph E. Gifford. Reports were received from various committees with regard to the summer activities. These included an illustrated lecture by Dr. Elihu Grant on his recent excavations at Beth Shemesh. The beautifully colored slides, made in Jerusalem, were shown for the first time in this country. Dr. Robert R. Wicks, Dean of the University Chapel at Princeton University, lectured on Religion and Young People. Elden H. Mills gave two solos. The third lecture was presented by Dr. John Finley of

Cleveland, Ohio, who spoke on "Hidden Possibilities." Elden H. Mills again assisted by singing two vocal numbers. The clambake tent committee reported a successful sale of jam, candies, etc. at the annual Bible School clambake in August. Members of the Young Friends Association ably assisted in the Daily Bible Vacation School. The treasurer was instructed to pay the balance on the $25.00 pledge for the Meeting Budget. A committee was appointed to prepare or suggest a winter program to be considered at next meeting.

* * * *

A successful series of meetings was held at Piney Woods Meeting near Belvidere, N. C., August 27 to September 7, with Murray C. Johnson of Spring Garden St. Meeting, Greensboro, as evangelist assisted by the pastor, Herman A. Parker. His messages and work were very much appreciated by the people. His clear, definite ministry was accompanied by the power of the Holy Spirit. Sara Marie Winslow directed the music and one week-end a male quartet led by Clinton Lindley of South Fork was present, their singing being greatly appreciated by the large audiences. Thirty-three professed conversion or renewal in grace, six becoming members and two associate members were transfered to the active list. One interesting feature was an out-door service for the children at the 11 a. m. service on Sunday conducted by Mrs. Johnson. A special service now given each Sunday for the children is well attended when a talk or reading is given by a member of the meeting.

* * * *

George H. Moore, pastor of Ridgefarm, Ill., Friends Church was given vacation during the month of August. During his absence helpful messages were given by Helen Hester, Claude Myers, Bertha Day and Leah Larrance—all of the Quarterly Meeting. The young people had charge of the service one evening, and Florence Waddington of Salem, N. J., a visitor, gave a message one morning. On August 31, Alta L. Jewell of Friends Board of Missions and Alice I. Kennedy, missionary to Jamaica, were present and gave strong missionary messages. In the evening Edgar Sims of Portland, Oregon, gave a forceful gospel message. George Moore has returned much rested and ready to begin his seventh year as pastor of this meeting.

* * * *

The Men's Bible class of West Elkton, Ohio, meeting gave an ice cream social the last of August which was enjoyed especially by the ladies. Esther Pickett of Fountain City gave an interesting talk on missions a short time ago, and Herman O. Miles gave a splendid sermon September 14. The Social Workers Society was entertained on the afternoon of September 17, by Mrs. Gurney Branson, Mrs. Myron Branson, Mrs. Reed Samuels, Mrs. Lee Talbert and Mrs. Will Schwarztrauber at her home. Thirty-three members and one visitor were present.

* * * *

The members of View Point Friends meeting of Booker, Texas, gave a reception for their new pastor, Levi Johnson. It was termed pound social because each family was to bring something useful weighing a pound. Most all scales were out of order but there was no evidence of "short weighing" as one viewed the packages.

* * * *

The Home-coming day at Farmers Institute church in Western Yearly Meeting will be September 28. This will be the Centennial of the organization of the Monthly Business Meeting. Everybody is invited, especially former residents and pastors. LEWIS E. STOUT, *Pastor.*

* * * *

Frank and Blanche Conover, returned missionaries from Africa, had charge of the morning and afternoon services at the Center Friends church Iowa, on September 14. A basket dinner was served at noon and in the afternoon they again talked and also sang a group of songs in the African tongue. Some very interesting curios, which they had brought with them from Africa, were shown. At both morning and evening services they made a splendid appeal for missions, and the message found a response in many hearts.


# WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.


## PRIZE MONEY AND PRIMERS

In the year 1781, during the war between England and America in which Holland was an ally of the revolting colonies, a Dutch East Indian was captured by a British merchant vessel. A part owner of the English ship was a certain John Warder, a member of the Society of Friends, whose Monthly Meeting demanded that the money he received from the prize should be refunded to those who had suffered by the capture. It was, however, difficult to refund money, in those unsettled times, and it was several years before this was possible.

By that time, through wise investment, the sum which John Warder had received in prize money had increased so greatly that after he had paid both principal and interest to all the astonished sufferers from the capture who could be found, there still remained a considerable sum.

Presently a Dutch member of the Society of Friends visited England and became much interested in the work of Infant Schools, then unknown in Holland. He wished to start them in his own country and the English Friends gave him the money remaining from the Dutch ship to buy a house in the Beerenstraat, Amsterdam, and open an Infant School. This was in the year 1830. The school, the first such established in Amsterdam, is still in existence, giving an entirely free education. It is named from the ship which was captured 150 years ago, "Amsterdam's Welvaren."

In September, 1929, a little group of Dutch people in Amsterdam, who had been meeting in private homes for several years, after the manner of Friends, discovered the Quaker connection of this old school in the Beerenstraat, and came out into the open to worship there and invite others to join them. They invited Carl Heath from London to give several public lectures on Quakerism, and to launch the group on its more public course. They hope to build up an indigenous Quaker Movement in Holland.

## CANADIAN YOUNG FRIENDS

The Young Friends of Canada and Genesee Yearly Meetings, held their third annual conference, August 2 to 4, at Coldstream, Ontario, in the Lobo Friends Meetinghouse, or rather, under the wonderful old maple trees in the churchyard, with the exception of one indoor meeting.

J. Barnard Walton, of Philadelphia, acted as conference leader and opened the conference with a splendid address on the queries. During the past winter, the Young Friends followed a study outline based upon the queries of both Yearly Meetings and formulated by a committee of young people from both Canada and Genesee Yearly Meeting.

At the first discussion period of the Conference, each meeting reported on the

winter's study and presented for general discussion, one or more questions arising from this study. From these questions, the young people selected the following topics for group discussions, during the conference—Industry, Peace, Race Relationships, Temperance, and Family Worship. Under the capable leadership of Barnard Walton, the young people expressed their opinions quite freely and frankly and their various questions and comments revealed a deep interest in and a serious consideration of the topics under discussion, throughout the entire conference.

"Jesus in the Records," by Sharman was chosen as a basis for this coming winter's study in the various meetings. It was decided also that the Young Friends should assume the responsibility for the holding of a "Junior Yearly Meeting" in connection with the next regular Yearly Meeting. It is probable that next year's conference will be held at a camp on Snake Island, Lake Simcoe, Ontario.

Visitors from the United States were J. Barnard Walton of Philadelphia, Edith and Elizabeth Webb of Richmond, Indiana and Dr. V. E. Baldwin and daughter, Mrs. Roselind Younce, of Amboy, Indiana. Their presence with us and their contributions to the various discussions were deeply appreciated.

During the recreation periods there were some exciting games of badminton and a number of the Young Friends took advantage of the opportunity to visit a real "ole swimmin' hole" nearby. The Coldstream Young People had arranged for a picnic lunch, and a midnight campfire and "marshmallow toast" with stunts by the different groups and extemporaneous programs of readings and music.

GRACIA BOOTH.

## MARRIAGES

HUFF-HARRIS—At the home of the bride's parents, Mr. and Mrs. Frank Harris of Manitou Beach, Michigan, September 13, 1930, Mary Evelyn Harris and Clements F. Huff of Ypsilanti, Michigan. Cora M. Pennell of Detroit Meeting and Lewis May of Rollins Meeting, ministers. At home, 621 College Avenue, Adrian, Michigan.

## DEATHS

HARSHBARGER—At her home near West Milton, Ohio, August 29, 1930, Eletcia, wife of Lloyd Harshbarger, in her 82nd year. She and her husband had lived together for more than 61 years. She was converted and joined the meeting at Center 46 years ago and has ever been a faithful member. The aged husband, five sons, one daughter, several grand and great grandchildren survive her. Funeral services at the Center Church were in charge of Charles and Luella Elliott of Lewisville, Indiana.

SAMS—At the Colonial Hospital, Rochester, Minn., June 28, 1930, Joseph R. Sams, son of George W. Sams, Alliance, Ohio, in his 38th year. His early life was spent at Salem and Beloit, Ohio and here in 1915 he married Loreta A. Stanley. Converted in boyhood, he felt a call to the ministry and graduated from Clevoland Bible Institute in 1919. He did pastoral work in Nebraska, Kansas and Iowa Yearly Meetings. His wife and six children survive him. A faithful husband and father, a much loved brother minister, and a very patient sufferer while confined to the hospital. During his illness there was evidenced a spirit of deep and genuine love, and many expressions of appreciation were given.

THOMAS—At Amboy, Indiana, August 25, 1930, Isaac Thomas, a lifelong member of Friends, aged 76 years. He had been in failing health for many months and anxiously awaited the Heavenly call. His wife, Jane Thomas and five children survive him: Arthur S. of Peru, Ind; Wilbur K. of Philadelphia, Pa.; Glen of Fort Wayne, Ind.; Grace Thomas Marsh of Cowan and Esther Thomas Overman of Winchester, Ind. Services were conducted by Aaron Napier of New Castle, a former pastor. Interment in the Friends cemetery at Amboy.

RIDGWAY—At Amboy, Indiana, August 25, 1930, Eva Faye, daughter of Ben and Lira Ridgway, in her twenty-second year. A birthright member of Friends, she had spent her life in Amboy except while attending North Manchester College and Indiana University from which she was graduated last June. She was employed to teach at Amboy the coming year. Always was she so willing to render service for the church. For two weeks she was critically ill with diphtheria, but she expressed her willingness and readiness to bow to the divine will. Funeral services were conducted on the lawn by Fred E. Smith of Spiceland, a former pastor. Interment in the Friends cemetery.

PATTERSON—At his home near Mt. Pleasant, Ohio, July 28, 1930, Oscar W. Patterson, aged 69 years. He spent his entire life in this locality. The funeral took place from the church of which he was a birth-right member.


## MODERN BOOKS

That qualify you for all PUBLIC SPEAKING occasions. Send for new catalog and sample copy of "Library Magazine." The SPEAKERS LIBRARY, (Brightwood Station) Washington, D. C.

## MISSIONARY ENVELOPES

Wanted—old envelopes from correspondence with Missionaries between the years 1845 to 1900. You keep letters. Old Civil War envelopes and stamps purchased.—GEORGE HAKES, 290 Broadway, New York City.

## MESSAGES TO FRIENDS

On personal printed stationery, 200 sheets high grade paper and 100 envelopes with name and address up to 4 lines. Be sure to write your name and address clearly. Send $1 today to Cypress Hill Studio, Dunreith, Indiana. Get a box for a friend.

## FOR SALE

**Homes with modern conveniences, water, electricity, telephone, mail, Friends Church, grade school, high school and college, paved highways, stage route, fruit district. Homes ready to occupy at prices from $3,000 to $6,000. Special interest taken in people of Quaker Faith. Write A. W. Leonard, Resident Agent, Roseville, Calif., Rt. No. 1, Box 54.**



# The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.
Homer L. Morris.....Reading, Pa.

Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department


## LOCAL MEETING DIRECTORY

**CHICAGO, ILLINOIS**
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

**CINCINNATI, OHIO**
Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visiters welcome.

**DETROIT, MICHIGAN**
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

**LOS ANGELES, CALIFORNIA**
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

**NEW YORK, NEW YORK**
Friends Meeting 144 East 20th Street, New York, extends a hearty invitation to visitors in New York to attend its sessions on Firstday at 11 a. m.

**PASADENA, CALIFORNIA**
First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.


THE NICHOLSON PRESS

FOUNDED 1870 Nicholson PRINTING COMPANY RICHMOND, IND.

26-28-30 N. NINTH ST.

Commercial Printers and Binders

PUBLICATIONS

Printers of The American Friend